THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, JUNE 21, 1916 No. 25

Pac. Theo Sem
Reading Room
2223 Allerton St.

DAWN ON THE HEADLAND.

Dawn—and a magical stillness; on earth, quiescence pro-
profound;
On the waters a vast Content, as of hunger appeased
and stayed;
In the heavens a silence that seems not mere privation of
sound,
But a thing with form and body, a thing to be touched
and weighed!

Yet I know that I dwell in the midst of the roar of the cos-
mic wheel,
In the hot collision of Forces, and clangor of bound-
less Strife,
Mid the sound of the speed of the worlds, the rushing
worlds, and the peal
Of the thunder of Life.

—William Watson.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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2716 Hillegass Avenue, Berkeley.

SIGNIFICANT EXPRESSIONS ON PROHIBITION IN THE PROGRESSIVE CONVENTION IN CHICAGO.

We refer here not to the vote on the prohibition plank which was proposed. The tabling of that by a vote of 532 to 82 was wise. Nothing could have been gained for prohibition by the advocacy of it by the Progressive Party. But the highly significant incident was that after this plank had been rejected the delegates were given an opportunity to indicate how they stood on prohibition, and nearly the entire convention arose in a declaration in favor thereof.

Mr. Daniel A. Poling, a leading prohibition advocate and orator, declared after action had been taken: "The Progressive Party today lost the greatest political opportunity since the organization of the Republican party. It could have united the moral reform forces of the nation. High opportunity challenged, but challenged in vain."

In the convention Delegate Henry J. Allen of Kansas said in support of the amendment: "I do not believe that this great platform is complete. I do not believe that, standing here, we have been true to those lofty ideals we took four years ago, when we expressed the view that it is not politically wise to adopt a prohibition plank in the platform. Indeed, I think it is absurd to go before the people preaching all the golden language of the humanities and dodging this, the greatest moral and economic issue of the age." Mr. Allen's ringing declaration, "I'd rather have the prayers of the motherhood interested in this than to have the vote of all the liquor interests of the country," brought great applause. "What are we doing in adopting this platform?" he continued. "We are taking the position of political opportunism. Let us not do it, let us not do it."

Prohibition throughout the entire country is not far away. It has been taking stronghold after stronghold in recent years in the non-partisan way. It is going on to speedy victory throughout the land. Ten or fifteen years ago the delegates of no great political convention would have declared themselves so overwhelmingly on the side of prohibition as the Progressive convention delegates did in Chicago. Men of influence everywhere are being aligned in larger and ever larger numbers against the liquor traffic and its downfall is not distant.

That expression at Chicago is one of many indications that the lawmakers of neither state nor nation will either be able or will wish to withstand much longer the mighty onset against that destructive traffic.

A SERIES OF ARTICLES ON PACIFIC COAST CONGREGATIONALISM.

No decade on the Pacific Coast has been more formative than that from 1890 to 1900. The population increased more between 1900 and 1910 than it did in the previous decade, but the years were not as formative in many respects during the latter period as they were during the former.

We purpose a continuance of the article last week entitled "Looking Backward," and a sketching of Pacific Coast Congregationalism from 1890 to 1900—but only as it can be done by reference to the columns of The Pacific and the memory of the writer.

These were interesting, formative years in California, Oregon and Washington—years of much development religiously in which many yet here had part. Such persons will have their memories refreshed, those of later years will get some conception of Congregationalism as it was here during those years, and all will have record in a somewhat connected manner of events which are not only of historical importance in themselves, but which have entered into others of far-reaching influence and value.

Lest our readers conclude that a three-page article of this nature is to be given them every week, let it be remarked here that two weeks' experience has brought the writer to see that he must change his method and prepare the articles in such a manner that they will come within the compass of two pages. To do this it will be necessary to take two issues of The Pacific for a few of the years.

If we have reason for believing, after two or three weeks, that not many of our readers are interested in these articles, they will not be kept up.

If thus sketching this period of years is found to be acceptable, later we shall go back and give glimpses of earlier years. It means a large amount of work; but it will be done if there is sufficient interest.

Thirty-three hours were spent in looking through the papers and in writing the two articles now printed.

THE LOS ANGELES SUMMER SCHOOL OF RELIGION.

The Rev. Dr. Brooks spoke at the meeting of the ministers in San Francisco last Monday concerning the Summer School of Religion conducted in Los Angeles by Pacific Theological Seminary.

The enrollment was 97 and there was an attendance of about 50 at each of the lectures given in the forenoon of each day. The evening attendance varied from 150 to 250.

It was thought that the Lyon-Curry evangelistic meetings operated against a larger attendance.

The lecturers were met with a spirit of sympathy and open-mindedness.

The greatest interest was in the lectures on the Old and New Testaments.

There was more sympathetic interest in what was said on Old Testament reconstruction than that on the New—more readiness to accept the positions taken. It had been thought that the courses on Method would attract more largely than any other. But to the contrary.

Such was the interest in general that many persons in Southern California would like to have the Summer School an annual event.

While the school was in progress Dr. Torrey of the Bible Institute is reported to have referred to it as "A School of Irreligion and for the Training of Infidels."

Several denominations were represented among the registered attendants, but the majority were Congregationalists.

"WAS IT WORTH WHILE?"

In November 1915 Associate Justice Hughes of the United States Supreme Court wrote in a brief "Foreword" in this book which is noticed here: "This little book is a tribute to one who made the supreme sacrifice in response to the supreme call. * * * He gave himself—not weakly, but with the strength of unconquerable resolve—to the mission to which he believed himself called. He brought to the twentieth century the zeal of the first. Duty controlled his life, but he met its severe demands joyously. Conscience ruled him, but he remained tender and loving."

The book gives in a brief and graphic way the story of the life of Theodore Storrs Lee who believing himself to be "under orders" went out to India as a missionary in 1903 and who passed into the other life while home on furlough in 1911.

The story covers his boyhood years, the years at Williston Seminary, at Amherst College, and Union Theological Seminary. He was manly and strong, loving and tender, with a genius for friendships. He is spoken of as "The Conscience of Union Theological Seminary" in his student days there; rowever, his was no narrow puritanical nature.

The book has been written especially for young men with the belief that Theodore Lee's friendship so inspiring to many young men while living may bring inspiration to many others through the printed page.

He was the missionary pastor of the Westchester Congregational Church, in one of the suburbs of New York, where the Rev. E. L. Walz is pastor, which was soon giving money for the foreign work far beyond what it had at first thought possible, and in all the homes of which his name was a household word.

Read the book and you will say that what he did was indeed worth while! It is published by Association Press, New York, Fifty cents net.

SOME PROGRESS TOWARD RIGHT RELATIONS WITH THE JAPANESE.

The Federal Council of Churches issued recently a pamphlet showing that the Commission on Relations with Japan has accomplished considerable good.

Dr. Sidney L. Gulick wrote the report, and some of his concluding observations are:

"The general relations of the Americans and Japanese in California is gradually improving. Although the Japanese, many of them, have still much to learn in adapting themselves to their American environment, they have already made no little progress. The good qualities of the Japanese are more generally recognized. In consequence of these facts the mutual personal treatment is growing better. Japanese assure me that stone-throwing has practically ceased. The ability of increasing numbers of Japanese to speak English is no doubt an important factor.

"Many representatives of organized labor were much more open-minded and ready to consider, and even to endorse my general proposals than I had been led to expect by those who professed to know the mind and spirit of these men. This is especially true when they learn that the proposed policy will not only prevent the coming of large immigration from Asia, but will also rigidly restrict immigration from any land not already largely represented by naturalized American citizens."

Last October, the editor of Labor Clarion, San Francisco, wrote Dr. Gulick: "While I am personally in accord with the principles involved in your immigration proposals, I have not been able to convince the labor movement of this city of the advisability of altering our present scheme of things and adopting some such plan as you propose. You can, therefore, understand that while I can continue my agitations within the labor movement for a change in policy, in my official capacity I am bound by the will of the majority and cannot give official approval of your plan."

Mr. Theodore Johnson, Secretary of the Law and Legislative Committee of the San Francisco Labor Council, wrote Dr. Gulick as follows:

"Regetting my inability to concur in all the proposals you advance for the settling of the questions between the American government and the nations of Asia, I desire to take advantage of your request to counsel and aid you in your work for improving the relations between Japan and the United States.

"While your proposals were before the Legislative Committee of the Labor Council, I was impressed by the fact that nearly all the members of that committee considered your claim that immigrant Asiatics should be entitled to the same legal privileges as immigrants of other foreign nations, to be justified, and therefore hold it proper to permit Asiatics both to hold land and become citizens of the United States.

"I think by devoting your efforts to secure civic and national equality for admitted aliens of all nations, you will prepare the way for a better immigration in this country. As we agree to the proposition that our objection to Asiatics is founded on economic reasons alone, it is evident that only by the removal of these economic objections by the institution of economical remedies will it be possible to adopt a policy permitting Asiatics to be admitted on the same terms of other nations. Economic competition is also responsible for endeavors to further European immigration."

Mr. Leroy A. Wright, who was a member of the State Senate from 1906 to 1912 wrote:

"I am satisfied that you have arrived at the correct principle for a solution of the problem, and I sincerely trust that the men and women of this country who have time to think, and the ability to think rightly on such questions, will co-operate with you to the fullest extent. Had your plan been adopted there would have been no friction in 1907 and the years that followed, between the United States and Japan."

Mr. Warren Olney Jr., one of San Francisco's leading attorneys, wrote to Dr. Gulick after careful consideration of his suggestions:

"Absolute exclusion is out of the question. We cannot solve the problem by discriminating, allowing free immigration from one country and not from another. We have already tried that in a small degree with the Chinese and Japanese, and it has brought about ill feeling and danger of racial conflict. It is not practicable to go further along this line and pass laws discriminating between immigrants from the various parts of Europe. The measure suggested by you seems to meet the situation. It puts a limit on the amount of immigration so that the numbers coming in yearly will not be too great to prevent their being Americanized. It will not be discriminatory in an obnoxious way as between the immigrants from different countries."

President Wheeler of the University of California, in a letter of indorsement, said:

"I have always looked to your plan of proportional immigration as involving the possibility of a fortunate solution for the much vexed question of Oriental immigration. It meets the main factors of the situation."

TWO MOVEMENTS AMONG THE JAPANESE IN HAWAII.

Leading Japanese in Hawaii suggest retaliatory measures if the Burnett bill should pass both houses of Congress and be approved by the President.

The Japanese Association of Hawaii has memorialized the Japanese government to this end. Dr. Negoro, formerly editor of a Japanese daily in Honolulu, now secretary of the Association, says:

"In our opinion both the House bill and the Senate amendments will effectually exclude all Japanese from the United States. It has been charged that Japan is taking advantage of the strained relations between the Washington government and that of Berlin over the submarine campaign, but I do not believe this. Indeed, we Japanese are inclined to believe that it is America that has taken this opportunity to revive the question. Whatever may follow the dispute, the whole responsibility rests and will rest on America.

It has been further said that the Root-Takahira convention gives the United States power to enact a Japanese exclusion law, but as a matter of historical fact, the very opposite is the fact. This convention provides that the two countries shall maintain the status quo, which includes the existing agreement regarding the question of Japanese immigration.

"It is further said in defense of the pending measure that, inasmuch as it especially excepts the people of any country with which the United States has an existing special immigration agreement, Japanese would not be affected. This may be so, but we (the Japanese Association) cannot believe that the United States intends to hold that the commercial treaty between this country and Japan and the so-called 'gentlemen's agreement' would place the Japanese outside the operation of the law.

"We therefore feel that the safer course for us to follow is to use every effort to prevent the passage of the bill, with the clause we object to, and this is the way, we believe, to maintain the friendship of the countries for each other."

The people of the United States need not expect anything other than an unfriendly attitude on the part of the Japanese if we discriminate against them. It may not mean war, but if we wrong them we shall suffer for it in some way.

Papers like the Oakland Tribune and the San Francisco Chronicle are not doing this country any good service when they assert that we are going to legislate as to the Asiatics as we please and the less said about it the better.

The other movement in Hawaii worthy of note relates to a proposed change in Japanese schools. The new Japanese consul has stated that all the schools must devote their energies to training pupils for American and not Japanese citizenship. With the same end in view the Hong Wanji Buddhists Japanese teachers have announced radical changes in their private schools in Honolulu. All in all the aim is to get away from all Japanese national education and so train the youth born in Hawaii as to fit them for full citizenship duty in the United States. That means ultimately assimilation as thoroughly as for any other race.

Money is a real tragedy! Give it and you make paupers; lend it and you create enemies; hoard it and you imperil your soul.—Peter Pry Shevlin.

"The three W's is the maxim; plenty of work, plenty of wittles and plenty of wages."—Thackeray.

A MESSAGE TO THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

Framed and Adopted by the Executive Committee of the National Council.

In furtherance of the spirit that prompted the National Council at New Haven to express itself regarding the present world-crisis and in discharge of the responsibility then entrusted to the Executive Committee, we submit the following communication:

We recognize that there is a region of discussion bearing on the attitude of our nation toward the European war and especially on the degree of our military preparedness, where the judgments of sincere men widely differ.

Above this level of controversy however there is a higher plane where the convictions of spiritually minded men must be in substantial accord. On this plane the progress of mankind is the paramount concern. The hope of the world is turning to a new era in international relations. Our faith is in those ideals in which the interests of humanity are involved. How soon or late they will be realized no one may predict. The new era will come only thru the increasing prevalence of these ideals and the spread of the principles on which they depend. These have their home in the Christian faith. National boundaries can neither confine nor exclude them. If they are valid anywhere they must become valid everywhere. The Church of Christ is the custodian and promoter of these universal principles. The world needs the affirmation of faith under whose guiding light the future may be shaped and men are listening for the voice of the church in spiritual leadership.

In the strength of this conviction and with a cordial spirit of fraternal deference to individual judgment, we suggest to the fellowship of our Congregational Churches the propriety of giving repeated and earnest expression to those convictions on which, according to the mind of Christ, the moral progress and future stability of the world depend. In the forefront of such a declaration stands the fundamental Christian affirmation of the brotherhood of all men, which was taught by Jesus as a corollary to our sonship in God. It is to be regarded not only as a sentiment appropriate to the Christian in personal dealings with his fellows, but as a principle affecting all the relations of men. Its course will not be run until it is embodied in the complete organization of human affairs. It must become the ultimate bond for nations as for men.

Other qualities, also, recognized as necessary to the individual in his development of Christian Character, are to be avoved as organizing principles in the corporate relations of the world. An interlocking humanity must be pervaded and at length dominated by all essential virtues. Ideas of justice, of right, and of reason, already accepted among civilized men as the basis of personal relations, must be extended to the larger groups where they are equally pertinent. With such an extension of spiritual principles there will come an era of expanding loyalties, each successive application including a wider group yet conserving all that is worthy in the narrower loyalty and gradually carrying it over to the inclusive interests of humanity. While maintaining our legitimate personal loyalties to family, state and nation, our loyalty should be extended to other peoples thus helping to create a new internationalism of common interest, racial sympathy and good will. There can be no final conflict betwwen men or nations who seek to have only what is right, and the surest method of determining what is right is in a court of reason and justice. All worthy self interests are involved in the well being of

mankind. Christian love calls for no final renunciation but contemplates an all embracing realization of concordant interests.

Various channels are being opened thru which these principles and others kindred to them are finding expression with reasonable hope for their increasing effectiveness. The World Alliance for promoting International Friendship Thru the Churches is preparing to call a representative congress of the churches of the world to meet at the close of the war and to help in the establishment of a new international order. The League to Enforce Peace is supported by men of international reputation and of sound constructive judgment. In one or the other or both of these many of our churches may find an agency with which they will desire to ally themselves. We urge that their plans and purposes be studied.

Peculiar urgency, also, rests upon the American people to bear witness to the earnestness of their Christian idealism by sacrificial offerings, which may even more convincingly than heretofore convey to the stricken people in foreign lands the evidence of our sympathy and vital union with them in this hour of unspeakable distress.

We commend to each church of our order the holding of a meeting for the express purpose of making its own declaration on these questions of imperative present importance and we suggest that each church publish its resolutions in the press of its own community, sending a copy also to our national secretary.

CHARLES FRANCIS CARTER, Chairman of the Executive Committee.
HUBERT C. HERRING, Secretary.

Boston, June 15, 1916.

A FOOLISH OUTCRY.

James M. Campbell D.D.

There is a foolish outcry in the present day against theology. It has fallen upon evil days; and there are few so daring as to do it reverence. Yet although uncrowned, it is still queen of the sciences. It has to do with the things of undying interest, and will in due time come again to its rightful place of supremacy. If people only knew it, it is not theology itself to which they really object so much as it is certain kinds of theology. With a fossilized theology they will have nothing to do, but a living theology they gladly accept, provided it be called by some other name They will sniff at the moldy bread of a past age; but relish the toothsome newly-baked bread which constitutes the actual thought of the present. The theology for today is the theology of today.

The Japanese students who sent through Professor Henry Drummond to the churches of Britian and America, the request, "Tell them that we want them to send us no more doctrines. Japan wants Christ!" did not speak advisedly. What they really meant to say was that they wanted no more dead or divisive doctrines; they wanted the simple, essential doctrine of Christ. What could they possibly know of Christ except what might be conveyed to them through the doctrines or teachings concerning him? "Faith cometh by hearing." The world needs not less doctrines but more. It needs a better brand, and will have none other. When it asks for bread it refuses a stone; when it asks for living realities it refuses lifeless outgrown forms. And it has a right to do so. But let it never be forgotten that doctrine in itself is not to be discarded. Dispense with it we cannot, inasmuch as it is the channel by which the water of life is transmitted, the earthen vessel which bears from one generation to another the heavenly treasure of divine truth.

The theology which this practical age demands being one thoroughly in touch with the thought and life of the day, it must tell what men in the present are thinking, not what men in the past have thought. It must not despise its inheritance, and must carry foreward, and build upon, whatever is vital in the deposit of truth handed down from preceeding generations; but like any other science it must revise its formulas, and bring them down to date. While planting its feet firmly upon the rock of eternal truth, it must set forth what St. Peter calls "the present truth"; that is, the particular aspect of the central truth suited to present conditions and needs.

Sometimes all reference to theology is put aside by the wave of the hand, and the position is taken that the things we are to concern ourselves about are facts rather than theories. But this is misleading; for to think is to theorise; and what we think about anything constitutes our theory regarding it. What we think about God constitutes our theory of God; what we think about the universe constitutes our theory of the universe. And what can be more important than our theories of God and the universe? When therefore a religious teacher declares: "I do not want a theory of the atonement, I want simply to rest in the fact of the atonement itself," is it not well for him to consider that the fact of the atonement can mean to him absolutely nothing apart from his theory regarding it. If he has no theory of the atonement he has no intelligent thought about it: and if he has no intelligent thought about it, it can have no influence whatever upon his heart and life, nor can he teach it to others so as to make it influence their hearts and lives.

Between doctrine and life there is an inseparable connection. Beliefs are creative forces; they are the things by which we live, as the very etymology of the world "belief" indicates. As a man believeth in his heart so is he. The strong Christians of the past have been nourished upon the great doctrines. Theological gruel can never make strong men; diluted theology will always result in diluted religion; shallowness of thought will always issue shallowness of character. Milk is for babes, strong meat for men. The writer of the Epistle to the Hebrews makes this com plaint respecting those to whom he was writing, "When by reason of time ye ought to be teachers ye have need again that some one teach you the rudiments of the first principles of the Oracles of God, and are become such as have need of milk, and not of solid food." Here we see the harmfulness of feeding too long upon doctrinal milk. It prolongs the state of religious babyhood, and keeps in the kindergarten those who ought to be teachers of others. That this is the effect of the watered down theology of the present day is painfully evident.

Within the past few years there has been a tendency to substitute sociology for theology—the science of society for the science of God. The result of this has been to give undue emphasis to the world-side of religion. The practical affairs of life have absorbed attention, and the vision of God has been lost. The temporal fact has been studied by itself, and not in the light of its eternal relations, and so its true significance has been missed. The cry has been raised, "Let theology go, and let us address ourselves to the task of ministering to the actual and obvious needs of humanity." But we are already beginning to discover that the stream of sociological effort will soon run dry if it be not fed from the deep spring of religious truth. To main-

tain his human interest the social worker needs the vision of a God working in the world, with whom he is co-operating; he needs to see that the humanity, for whose uplift he is working, is indwelt by a power working for righteousness; he needs to see that all that upward and onward movement of life, upon which he so confidently counts, is the result of the constant operation of God's quickening spirit. From God he cannot get away; and when he finds God, a science of God follows. As a matter of fact he generally begins by anchoring his faith in the two great dogmas. the fatherhood of God and, the brotherhood of man. These two dogmas constitute his creed. His clinging to them shows, that even when he is discarding some other forms of theology, he has to construct one of his own. This every thinking mind must do. Therefore for any one to boast of having no theology is tantamount to proclaiming that his mind is an utter blank touching everything pertaining to religious thought.

AN INTERNATIONAL MEMORIAL DAY.

It is time some expression of the real feeling of the American people should reach Europe, as she sits in the midst of her ruined homes and civilizations. Nearly all the comment concerning the European war which now finds voice in our press emphasizes our profits in Europe's ruin, our markets grabbed at Europe's expense, and the need of a big navy to keep those profits and markets. We have been proclaiming to the crippled and bereaved peoples, through enormous parades, that we are exceedingly anxious to arm ourselves lest they should attack us. We have been doing many things to increase suspicion and ill-feeling, and very little to express the real heart of America, which sorrows with Europe.

A nation-wide committee composed of persons like Walter Rauschenbusch, Gov. Arthur Capper, Frank P. Walsh, Rabbi Stephen Wise, Washington Gladden, John Haynes Holmes, Edward A. Steiner, Pres. Henry Churchill King, Herbert Bigelow and many others have issued a call for the observance of the first Saturday and Sunday of August, the anniversary of the beginning of the war, as an International Memorial Day for the expression of sorrow and sympathy for all the human beings involved in the world disaster. All controversy of international or national issues will be avoided. All humanity suffers in the present suffering of Europe. All kinds of groups in this country, whatever their attitude toward the governments concerned in the war, must feel willing to express sympathy for the millions of human beings in every country, swept into a horror of which they had no expectation or desire.

The response t o the Committee's appeal has been immediate. A committee of citizens in Topeka, headed by Governor Capper, was the first to go on record for a large community demonstration. Groups in Los Angeles, San Francisco, Seattle, Salt Lake and Ogden follow.

Zona Gale offered to write a story on subject, entitled "Over There"; this will apear shortly in Colliers. Dr. Charles S. Macfarland, executive secretary of the Federal Council of Churches, is taking up with his committee the question of designating the first Sunday in August an International Memorial Sunday for church services.

Some of the smaller communities are planning community gatherings, open air and otherwise, in which churches and other groups are joining. In a few of the larger cities, International Processions are planned in which members of the various national groups in this country shall join to express their common sympathy as human beings for the common disaster suffered by humanity. Children will march bearing streamers about the children of Europe; women's organizations on behalf of the motherhood of the nations; labor groups on behalf of the workers of the world. Mr. Percy Mackay is at present working on a simple and artistic plan for a procession of this kind and for a short memorial service immediately following it. These may be secured, when published, from the International Memorial Day Committee, 70 Fifth Avenue, New York, or League Bldg., Seattle.

One feature of all the commemorations will be the announcement of the names of various foreign societies, in order that contributions may be made through them. Suggestions have come from many sources that Congress be asked to appropriate a large sum of money for an International Reconstruction Fund under a Commission appointed by the President. All over the country people are realizing the fact that, directly or indirectly, willingly or unwillingly, America must assume her share of the burdens of the world imposed by this war. If we meet them with complaint and mercenary clamor, we shall win, and deserve contempt. If we assume them willingly and with a real desire to help, we shall win the gratitude and respect of the world.

ANNA LOUISE STRONG.

Y. W. C. A. PLANS FOR SUMMER SCHOOL.

Undoubtedly each one of The Pacific's readers who is to be in Berkeley during the University of California's Summer Session, or who will have friends here, will be interested in the plans which the Alumnae Young Women's Christian Association is making for association work during these six weeks.

Discussion of plans was started a number of months ago and now under the leadership of Miss E. Gertrude Cook, a California graduate, as general secretary, arrangements are practically completed.

On the days when students will be registering and searching for satisfactory boarding places and desirable courses, the women of several Berkeley churches will assist in keeping an Open House at Stiles Hall, where all will be welcome to rest and talk over these matters with their friends and with members of the Y. W. C. A. cabinet.

We realize that many of the students will come from distant parts of the state, and that they are mature men and women, a goodly number of whom are teachers. Knowing, too, that many of them are leaders in the communities in which they live, and that most of them are active in church or Sunday School work, addresses and classes have been arranged to be of especial interest and value to just such people. We want them to be able to feel that they have gained spiritual as well as mental refreshment and inspiration as a result of their six weeks in Berkeley.

Addresses are to be given by such prominent men as Galen Fisher, general secretary of the Y. M. C. A. in Tokio, who has enjoyed the unusual honor of being decorated by the Emperor of Japan.

Miss Jessie Field, widely known as National Y. W. C. A. Secretary of Town and Country Work, is to be in Berkeley for a week. Besides speaking at one of our weekly student mass meetings, she will have time for conference with small groups and individuals. At present people are giving much attention to conditions in the country and to the possibility of developing rural community spirit leading to co-operation in securing more efficient farming methods, better homes and further opportunities for recreation and intellectual development. In view of this, we consider that

the week's visit of a recognized expert like Miss Field is exceptionally opportune, and it is expected that next fall its influence will be felt throughout the state.

Two classes have been provided especially for the benefit of Sunday School teachers. The first will consist of three lectures on "The Training of a Religious Educator" by Professor C. E. Rugh of the Education department at the University of California. This will be followed by "A Method Course for Teachers of Mission Study", led by Mrs. Ernest F. Hall of Berkeley.

Another course which should be of profit to High School principals and teachers, and particularly to deans of girls, is to be a discussion of "Student Standards". The four subjects Work, Play, Friendship and Worship will be introduced by men and women who have had much practical experience with young people along these lines. Exchange of ideas by members of the class will be an important part of these meetings.

It is hoped that, for some summer school students at least, these Y. W. C. A. gatherings of various kinds will satisfactorily supplement the University courses so that they may return to their respective tasks next fall with greatly broadened outlook and renewed enthusiasm.

HAZEL. E. ROBERTS.

A DEMORALIZING INFLUENCE IN MEXICO.

The most demoralizing influence in Mexico, so far as California and the Pacific Coast are concerned, is the vice and gambling resort maintained at Tia Juana under the sanction of the de facto government. This is just across the line from San Diego and is attended by thousands of people every day who go to bet on the races and at the other gambling resorts and houses of vice. Certain newspapers are spreading the evil all over the Pacific Coast. Perhaps the war which impends between the United States and Mexico may mean the closing of the border.

There is a concerted movement on foot to get the United States government to take action in this matter. There is now before Congress a bill (H. R.. 18949) which seeks to prevent the nullification of state laws against gambling by prohibiting the interstate dissemination of information about racing or other forms of gambling. Every church ought at once to urge its representative in Congress to vote for this measure. Let every church member act now.

It would also be well to take action urging the President of the United States to close the border at Tia Juana to all persons, inasmuch as the de facto government in Mexico is practically partner in the resort and does nothing to curb its viciousness. It is a most important matter and ought not to be overlooked by any church. Now is the time to make a practical application of the Gospel in stopping an intrenched evil which practically nullifies our anti-race-track gambling laws.

E. GUY TALBOTT,
Executive Secretary of California Church Federation.

A Moslem, of Afghanistan, who knew Lord Kitchener intimately, has paid this tribute to him and incidentally to England: "The news of Lord Kitchener's death will come to the vast majority of Great Britain's Mohammedan subjects, whatever their race, with a shock of sharp personal grief. In fair play, straight, strict justice, impersonal ambition, physical vigor and moral cleanliness, broad humanity and broadest tolerance, he embodied in himself the true reasons why the English have accomplished that which no other nation—not even Rome—has ever accomplished; to live together, with many peoples of other races and creeds and civilizations and social and political prejudices, within the limits of the same empire, without too much friction, with liberty of action and thought to everybody, with the same basic laws applying to all, and with always a united, close-knit front against the enemy."

LOOKING BACKWARD. II.

Glimpses of Pacific Coast Congregationalism Year Eighteen Ninety One—January to July.

Almost the first note of interest on which our eyes fell when we opened the files of The Pacific for 1891 was one telling of a beautiful Christmas festival in the home of the Rev. Dr. A. L. Stone, for many years the beloved pastor of the First Congregational Church of San Francisco. It was in part: "The name of Dr. Stone is as a household word in this city, and on this coast, where for more than a quarter of a century this saintly man has been recognized and esteemed as a leading clergyman of the Congregational denomination. Some ten years ago, enfeebled health compelled Dr. Stone to resign his pastoral work, since which he has been tenderly cherished by his family and friends. During all this long period of invalidism not a single murmur has ever escaped his lips. With a meek and quiet spirit he waits upon the Lord; and waiting thus, he does the Master's will. He always delighted in making others glad, and this same sunny quality still holds sway. The old-time vivacity is softened by the grace of a sweet resignation, born of heavenly hopes radiant and immortal."

"One of the early issues in January told of the farewell sermon preached by the Rev. J. H. Phillips in the East Los Angeles Congregational Church. Four years before he had come from Leadville, Colorado, and had commenced preaching services in a hall in that rapidly growing part of the city. Soon a church was organized, which had in two years' time a membership of nearly 200, many of whom were young men, with whom Mr. Phillips always had special influence. Church property worth $12,000 had been acquired and paid for, Mr. Phillips soliciting personally about $8,000. The Rev. H. P. Case in an article in The Pacific said: "During the third year a unique feature was developed. It was believed that the Church of Jesus Christ should culture the whole man. Our brother crystallized this belief into a $2,000 gymnasium and reading room. Athletic clubs, reading circles and literary societies were organized and made almost daily use of the rooms. By means of them many lads were kept off the streets and many young men were drawn so near the church as to discover that Christianity was a friend indeed."

The 17th of January was called "a high day with the Congregational Church of Santa Cruz." The new building was dedicated. About 1000 persons were in attendance. Dr. J. K. McLean gave the sermon and led in the raising of $6,353 on a $6,000 debt. "It was a great pleasure to the people to be led in the dedicatory prayer by a former pastor—the Rev. Walter Frear." There was great regret that Dr. Willey, another pastor was kept away because of an accident.

The preaching service conducted by the Rev. L. L. Wirt in Plymouth Avenue Church in Oakland the last Sunday in January was spoken of as "A link in an interesting chain of events! "This church is the place where he first made public confession of Christ. It was on its platform that he delivered his graduating address and received his diplo-

ma from Pacific Theological Seminary. A few months after this he was united there in marriage with Miss Hattie Benton. A few days ago he was ordained to the ministry of Christ's gospel on the same platform; and last Sunday morning from the same sacred place he preached his first sermon after being ordained. It is not often that so many holy things in a man's life are experienced in the same church."

In February was chronicled the initial movement for a Congregational church at Pacific Grove, with the cordial welcome of the Methodists, largely in control there at that time.

February the 18th up from Los Angeles came this note: "And now it is Plymouth Church, Los Angeles, which lifts its debt of $4,700. Five hundred dollars is promised by the Congregational Union; two hundred came from San Francisco friends, and the balance was given here. President Baldwin, who knows so well how to secure money when it is needed, helped to raise the funds."

The Rev. Griffith Griffiths of Eureka told in a March number of a vacation he had taken in October, 1890, at a time when street grading had made use of the church building impossible. "Both church and parsonage were hungering and thirsting for a coat of paint and the grading of the street would render the building of a new staircase, sidewalk and fence necessary, all of which would cost about $300." Scattered through the Redwood belt from six to forty miles from Eureka were logging camps employing several hundred men of various nationalities, few of whom were ever seen at any church, and many of whom had no liking for the church. Here was an opportunity for a double service and for a health-giving vacation! The first day out was rainy, and he found the men in their cabins. Rather hesitatingly he sought the superintendent, stated his mission, and began, "Can you help me in this matter? If you can I shall be very—." The subscription book was snatched from his hand, and the words were, "You bet your life I can!" Soon "$5" adorned the first page, and on the pastor's ears fell the words, "Let's go round the other cabins; many of the men here think well of you and your church." As Mr. G. went from camp to camp that month and made the acquaintance of as many men as possible and heard the churches and their ministers criticized he "wondered that so much money was being contributed in so short a time for so unworthy a cause."

"Not, however, believing all the charges against churches and ministers to be true I exercised my liberty to say so, and availed myself of so favorable an opportunity to correct mistakes and remove prejudices; and thereby to substitute as far as possible a more friendly relation between the camps and the churches for that which now too commonly prevails between the camps and the saloons."

Mr. Griffiths took back home $294 and fifty dollar's worth of lumber, but this was the least profitable part of the trip. During the next few months he had the pleasure of baptizing one of the young men he had met and of receiving two into church fellowship. Later he was called to marry three and bury one—"as noble a young man as I ever met."

In April the readers of The Pacific were told to visit Pasadena if they wished to be enthused. Two hundred contributors gave $6,229, to liquidate the debt and the First Church of Pasadena sang the Doxology. Here too President Baldwin helped wonderfully. The Los Angeles correspondent wrote: "To engineer the paying off of church and other debts seems to be President Baldwin's by-play, or knitting work, as it were."

At its graduation day services in April Pacific Theological Seminary announced the coming in August of the Rev. C. S. Nash to take the place of the late Dr. Dwinell. "A former tutor in Robert College near Constantinopue, a pastor for some years in Hartford, Connecticut, and lately an instructor in elocution in Hartford Seminary—a man whose testimonials are of the very highest character and whose abilities are undoubted."

Rev. A. Drahms was appointed chaplain at San Quentin in April. The Pacific remarked: "He should have our sympathy and prayers that he may fill this difficult position to the honor of God and the salvation of many souls."

Rev. H. M. Tenney of Grinnell, Iowa, was called to the pastorate at San Jose. "He has a record for efficient and successful labors in former fields that gives high hopes to the San Jose church."

President Harrison attended the Sunday morning services in the First Church of San Francisco on the 3d of May. The Rev. S. M. Freeland who was acting pastor there for most of the year, preached on "Individual Responsibility." President Harrison who was traveling by special train arranged that it should not run on Sunday. It left Oakland for Portland soon after mid-night on that day.

Off on a trip to Oregon in May the Rev. E. S. Williams wrote: "Rev. H. F. Burgess of Alameda is a young minister who attracted attention as a successful lay worker in Los Angeles. A far-sighted layman encouraged him to go to Oberlin, where he has graduated from the theological course, besides having a useful experience as Y. M. C. A. secretary in the college town. He is devoted, alert, ambitious to serve the kingdom where he may count most. As I am not privileged to introduce him to the churches and the brethren, let me say in our family paper that a kindness shown him will be shown me."

In 1889, urged on by the needs of an expanding work, the First Congregational Church of Los Angeles had built a fine house of worship on Sixth and Hill, with an auditorium which would seat 1000 persons. But it was not done without considerable debt, which had come to be a heavy burden in the times that followed the first boom. It was accordingly good news which came up in the "Sunny South Letter" for The Pacific for May the 20th: "The First Congregational Church hopes to be able to see the debt provided for by Thanksgiving Day." * * * "No church has been more generous to every good cause. Last year its benevolences were over $2,000, notwithstanding its heavy indebtedness."

At a meeting of the Woman's Home Missionary Union at the home of Mrs. J. M. Haven in Oakland, Mrs. David Wirt, mother of Rev. L. L. Wirt, "in a sweet, gentle voice gave an informal talk on her frontier experiences. She is now nearing her four score years—dear soul! To look upon her beaming face, full to overflowing with praise and thanksgiving, we could but say: "What can be better than to look back upon a long life of active service among those who but for the labors of these dear home missionaries would never have heard the old, old story! The peculiar feature of Mrs. Wirt's missionary life was that she was scarcely ever more than two or three years in one place. So that for 48 years it was a call constantly to pitch their tents in the wilderness. * * Her many devices to raise missionary money, with abundant success, quite put to blush those of us who think our contributions a sacrifice."

The first baccalaureate sermon in the history of the University of California was preached by Professor

Bacon in the First Congregational Church in Berkeley in the afternoon of Sunday, June 21, 1891. Text from the fourth chapter of Second Corinthians: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Regretfully in early days Congregationalists had abandoned the idea of establishing a college in Central California. The College of California had been turned over to the state and became the nucleus of our great University because the Congregationalists could not, in those early years, finance it. But in 1890 and 1891 the thought to that end became dominant again and on May 6 of the latter year we read: "The committee appointed by the General Association on a Christian college met on April 29. * * The committee discussed the educational situation in the state. While clearly recognizing the magnitude of the task of establishing a new institution, yet all the members present were persuaded that efforts should be continued looking to the founding of a Christian college of the New England type in Central California." The Assocation instructions were: "To secure as far as possible offers of money and property for a Christian college, to be located near San Francisco Bay; to recommend a site for its location, and also to report some plan for the beginning of such an institution." When the committee organized, Rev. M. Willett of Santa Cruz was elected chairman and Rev. E. D. Hale of Clayton, secretary. In the columns of The Pacific they invited suggestions and propositions.

Washington.

The latter part of the year 1890 the Rev. Jonathan Edwards resigned the pastorate of First Church, Spokane, and accepted the position of Financial Agent for Whitman College; and in connection therewith that of Lecturer on Christian Evidence and Biblical Literature. The Education Society had offered to give to Whitman $5000 for the ensuing year provided an equal amount be raised on the home field.

In a letter written the last week in December 1890 Mr. Edwards stated: "The progress of Whitman College has been constant and wholesome; and it never was in a more hopeful and prosperous condition than at the present time. The number of students in all departments is larger than at any other time in its history—over 160. It is drawing students also from more distant places than ever before—as far north as Colville, 300 miles; west as far as Astoria, and almost equal distances south and east. But the needs of the college are many and urgent. The young men's hall must be enlarged three-fold in order to accommodate the increasing number in attendance, and a larger endowment fund is an absolute necessity. Every room in the ladies' hall is occupied. A new and interesting feature this year is a course of lectures by at least fifteen Congregational ministers from different parts of the state."

The movement to establish a college at Spokane languished somewhat, and on June 24, 1891, we read in a report of the graduation day exercises at Whitman: "Professor W. D. Lyman, who resigned last fall to take charge of the proposed Finney College at Spokane Falls, was reelected to a professorship in Whitman, the prospects of Finney not being at present as bright as its friends had hoped they would be."

Over on Puget Sound, however, the proposed new educational enterprise was being pushed. On April 1st The Pacific stated that articles of incorporation had been filed at Olympia looking toward the establishing at the capital of the state of what was to be known as Olympic College. It was stated that the trustees owned or controlled 220 acres of land close to the city; that 40 acres would be kept for college grounds and the remainder would be sold to provide funds for the erection of buildings. The board of trustees was constituted as follows:

J. M. Colman, E. C. Kilbourne, Revs. G. A. Tewksbury, and R. A. Beard of Seattle; A. N. Fitch, C. W. Griggs, Rev. A. W. Powelson of Tacoma; Mrs. Abbie Cushman and Rev. E. M. Brintnall of Steilacoom; W. W. Ferrier of Port Townsend; Rev. C. E. Newberry of Puyallup; A. P. Fitch and Rev. J. R. Chaplin of Olympia.

The president of the corporation was R. A. Beard; secretary, W. W. Ferrier; treasurer, A. N. Fitch.

The first of March the dedication of the first Protestant Church in Stevens county took place at Colville. General Missionary Walters, an untiring worker in those early days, preached the sermon. In order to secure the Church Building aid it was necessary to raise $484 that day. "One elderly lady who on account of sickness could not be present sent $1.50 as her donation. She had earned it by making and selling rag dolls. She told The Pacific correspondent that she intended to make four more, having the pattern given her by a lady in the East and material enough given by a Jewish merchant's wife. It was remarked: "This good woman makes a living for herself and an infidel husband by taking lodgers."

The little church at Chewelah was much encouraged about that time by six new members, among them a leading saloon keeper who made up his mind during some extra meetings that he would give up his saloon business and lead a Christian life. His wife and two sons had united in 1890. And so it was: "The church hopes to build the coming summer."

An interesting feature of the annual meeting of the Association of Eastern Washington and Northern Idaho at Colfax in April was "the ordination to the full work of the Christian ministry of Mrs. N. F. Cobleigh who has been engaged during the last fifteen months doing successful evangelistic work among the churches."

A council called to meet in Seattle April 28 to advise as to the resignation of the Rev. G. A. Tewksbury as pastor of Plymouth Church, found that though the church had reluctantly accepted the resignation it was wise to endorse the united decision of church and pastor. It then placed on record its "recognition of Mr. Tewksbury's great and growing usefulness from the time of his advent among us in June 1889 until now." * * "Scholarly in habit, eloquent in utterance, earnest in spirit, wise in counsel, vigorous in administration, tender in sympathy, and courteous in demeanor, he has been a most important addition to the ministerial force of this new and rapidly advancing state and a power for righteousness in the life of the city of Seattle."

On the 29th of April word came from Spokane: "The First Congregational Church has accomplished its effort to secure the Rev. R. A. Beard of Seattle as its pastor. With this big-brained, big-hearted, big-bodied man as its leader this church will take a place of commanding influence in the city and the state." A little later on General Missionary Walters wrote: "None of us rejoice over the prospect of Superintendent Beard giving up his position as Home Missionary Superintendent.

During the three years he has served this state success has crowned his efforts. We however congratulate the First Church, Spokane, on securing such a pastor." Dr. Beard, on whom that year Whitman College conferred degree of D. D., went to the National Home Missionary meeting at Saratoga, N. Y., to the International Council in London and elsewhere in Europe and entered on the pastorate in Spokane in August.

July 29 an item from Spokane read: "It has been decreed, and all our good people believe it, that great as the march of Congregationalism has been in Eastern Washington in the past, in the future it will be much greater. We are led to this belief from the fact that Dr. R. A. Beard, until lately so successfully Home Missionary Superintendent for the state will soon be among us once more this time as pastor of the First Church of this city. In a few weeks he will preach in his own pulpit. By that time it is expected that the new and beautiful granite edifice will be completed. Dr. Beard on his return from Europe comes to a united loving people—a people ready and anxious to take hold with a hearty impulse."

In May it was noted: "From the Minutes of the Congregational Association of Washington it appears that the number of churches is 94; net increase the past year 23. Fourteen of the new churches have built houses of worship. Twelve or more need houses of worship this year. Eleven of the older churches are now building or have just completed houses of worship."

Dr. C. O. Brown was pastor of First Church, Tacoma, in 1891, and in the pulpit and on the platform was exerting a great influence near and far. Early in the year the Tacoma News was quoted as having said concerning a recent lecture: "Dr. Brown's eloquence has been spoken of often in these columns, but his lecture of last evening was a revelation. There are not two men in the whole Northwest who are Dr. Brown's equal on the platform."

In June Rev. E. S. Williams wrote from Seattle in his "Congregational Union Field Notes": "Rev. Wallace Nutting of St. Paul has been heard but once here, and has been most promptly and cordially called to the pastorate of Plymouth Church, with a good hope of immediate acceptance. Sorry for St. Paul! Glad for Seattle!

And further: "Could Brothers Tewskbury and Beard hear all the kind words which describe their faithful and arduous work here in the formative and trying days, their hearts would be the lighter for the new burdens which will test and try them."

"Rev. Samuel Greene, (the man who in the establishing of Sunday-schools laid the first foundations of many of the now flourishing churches in Washington) devoted and tireless, holds on in a large helpfulness to every branch of our denominational work."

Oregon.

The first week in January word came from Eugene that the Sunday-school which began a little more than a year before with 20 members had 75; that the church building was finished and ready to be furnished. Rev. Henry L. Bates, pastor of Plymouth Church, Seattle, 1886—'89, at Petaluma in 1890, entered on the pastorate at Eugene December 7th 1890. Late in February they were in the new church. It wasn't dedicated yet. It must be nicely furnished first. "But, although we sit on the same old benches, on a bare floor, yet as the sunlight streams in through the prettily colored windows, lighting up the commodious room, which is filled to the utmost with hearers of the Word, we indeed return heartfelt thanks to our Father who has so blessed us..... Our pastor and his wife, Mr. and Mrs. Bates, have won their way to the hearts of all. They are just the help our church stood most in need of. May God as freely bless every new church in Oregon as he has the Congregational Church of Eugene!"

The Salem church was having a remarkable growth then under the leadership of the Rev. C. L. Corwin. One hundred and ten were added to the membership in the fifteen months ending in January 1891. "Much of the work of awakening and persuading has been done by organized personal effort," wrote Mrs. Belle W. Cooke. "The pastor's board of assistants has been nobly faithful in every department of work to which they have been assigned." The prayer meeting attendance had gone up from 25 to 150.

Mr. Himes reported in March as to East Portland: "Since Mr. Rominger returned from his trip around the world and resumed hs work here, the congregations have largely increased. The location of the church, once so one-sided, being on the extreme outskirts, is now surrounded by an excellent class of residences, and it is rapidly becoming the center of the best residence portion of East Portland. No better point for efficient work can be found in this state, and Pastor Rominger appears to be alive to the situation."

Word came in April of progress at Ashland, the nearest neighbor on the south of the church at Eugene, though 200 miles away. In March 1888 Dr. Atkinson organized there a church of 17 members, mostly women. George J. Webster was called from Wisconsin to be pastor. The problem of church building at once presented itself, and the pastor grappled with it diligently. Eligible lots had been secured, on one of which there stood an old house. This was converted into a comfortable parsonage; and one good-sized room therein was used for church purposes. Plans for a church building were arranged for, and soon that good work was in progress. The pastor and people put forth all their energies and got the structure well under way. Then, as a last resort, Dr. Atkinson was appealed to. He and his wife responded grandly and on the 31st of December 1888 a neat church building that would seat 250 was dedicated free from debt except a $500 loan from the Building Society. The word in April 1891 was: "The work since has been quietly yet persistently and successfully pursued. Now the membership is 41, more than three fourths of whom are women." It was thought that the church would attain self-support in two years more. Having so large a proportion of women in the membership, and some very efficient, the deacons were women.

At the Willamette Association in April Superintendent Clapp reported that ten churches had been organized during the year, and that very many more could have been organized if there had been men and money to take care of them. The calls came from every quarter for help. It was voted to attempt to raise $2 a member for Home Missions.

Easter Sunday an offering of nearly $10,000 was taken in the First Congregational Church of Portland to apply on the $16,000 needed to complete the building under construction.

June 24th the election of Professor McClelland of Tabor College to the presidency of the Forest Grove college was announced. President Ellis had resigned early in the year.

The reason why men succeed who mind their own business is because there is so little competition.—F. Marion Crawford.

STAGING IT INTO YOSEMITE.

By Geroid Robinson.

"Get in!" said the man in khaki. "For Camp Curry?" we queried, bowing before his uniform.

"For anywhere", responded the official, sternly. So we did.

The driver of the big red stage looked more like a vaquero than a chaffeur, but after he had pedalled and prodded for a moment the engine responded, and we tossed up the dust of the road in the faces of the citizens of El Portal.

To the driver the hours that followed were just so many numbers to be multiplied by so much cash—all to be received at the end of the month. But to us, rushing out of a commonplace town in the very heart of the Sierras, the hours were better than certain other whole years we could easily remember.

As we dropped down into the canyon of the Merced and whirled along beneath the trees of the river bottom, the mountains crowded in more and more, forcing the road to the very edge of the water. The river foamed and roared in louder and louder protest till the canyon echoed with the rush of the rapids and little jets of spray were tossed up against the car.

The engine of our stage dragged us along at a great rate, past lumbering freight trucks and occasional horse-drawn wagons, apparently with the intention of jamming the stage head on into the next mountain but always finding a way around somehow. When the mountains had come in as close to the river as they could without getting their feet wet, they seemed dissatisfied to be parted by even this much, and their tops began to tilt together alarmingly, shadowing the canyon bed. As one of our brilliant fellow-travelers remarked, in the realm of scenery the Yosemite is deficient only in sky, the major part of the heavens being hidden by the intrusive mountains.

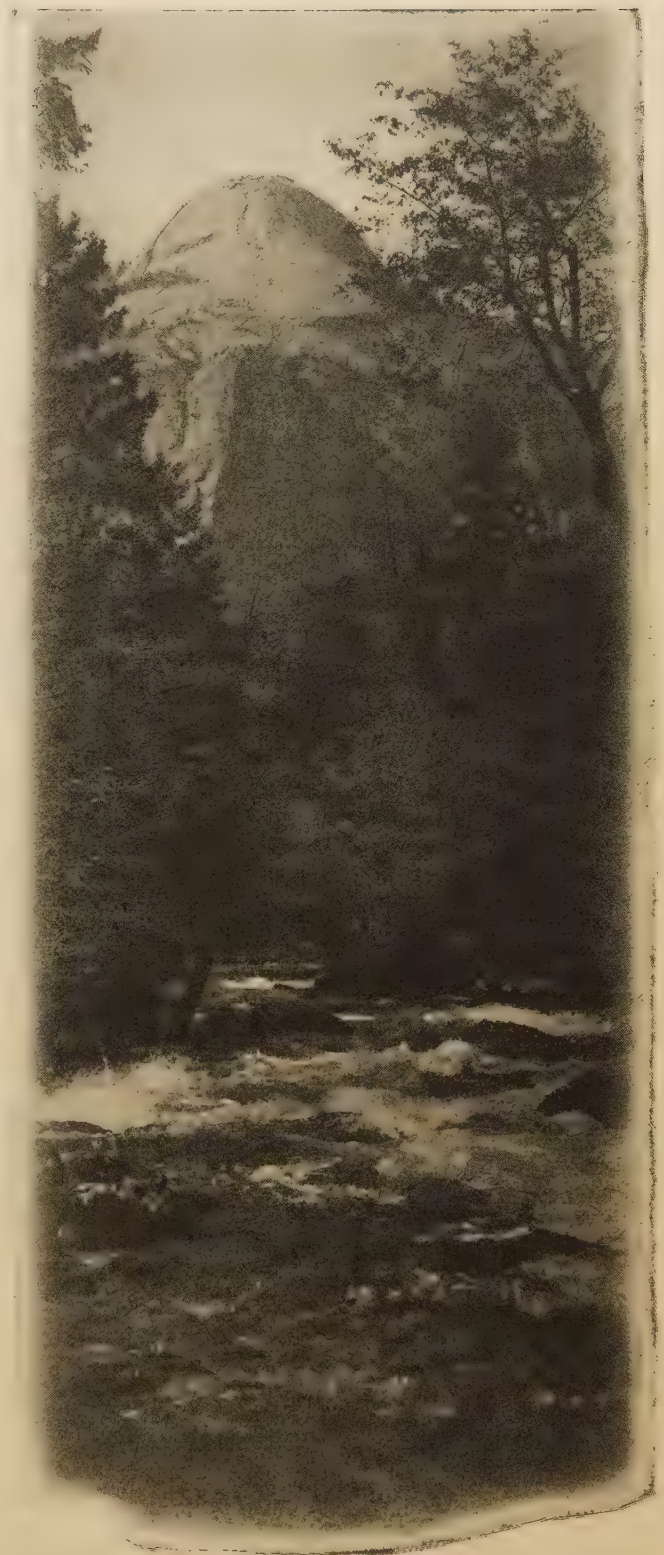
Of course, from the very beginning of our trip we had been trying to imagine what a Yosemite waterfall would be like, but we found it hard to conjure up a picture of half a mile of rock tilted up on edge with a river running down the face of it. Yet this is just what we saw when a turn of the road brought Cascade Falls in view. If the Cascades win more "Oh's" of delight than any other wonder in the Park, it is because these falls come into view before the supply of exclamations is exhausted. A few minutes later the spray of a more splendid cataract was blowing in our faces,—Bridal Veil Falls, on the other side of the river.

More substantial than the rainbow-mists of the waterfalls, if not so beautiful, is the towering bulk of El Capitan As we approached the granite giant, the walls of the canyon began to draw back from the river, leaving the water to move as quietly as a tide, mirroring a host of other mountains and El Capitan himself, the chief of them all.

In the widening valley the road played hide and seek with the river, losing it and finding it again each time more placid than before. At last the trees themselves drew back, leaving an open stretch of meadow, with white houses and a church spire at the farther end of it. To a man with his hat drawn down it a simple English landscape, but the roar of waterfalls tempted us to tilt our heads back and look up at the domes and cataracts beyond the river.

Rollicking through the village like a Pickwickian stage, we hurried on through the twilight, while our appetites for dinner grew apace at the expense of our appreciation of scenery.

The campfire at Camp Curry was already alight when our stage rolled up to the landing, and the firelit circle of



North Dome.

comfortable looking people opened to let us pass through to the dining room. Snatches of song and peals of laughter drifted in to us through the windows of the dining hall, and by time we emerged again the evening's show was going full swing outside. When the songs and stories were done with, a giant of a man got up and said he was going

to tell us about "the Stentor". One of the "old-timers" (she had been in camp for two days) whispered to us that this was David A. Curry, the proprietor of the Camp, famous the country over as the champion long-distance talker of the U. S. A.

When "the Stentor" finally bid us good night, it was with the assurance that he would call us for breakfast bright and early; he said he wouldn't have to leave the office doorstep to do it either. Now we knew that our tents were a good quarter-mile away, and we made up our minds that we were safe enough from "the Stentor's" voice. And so we were—until seven thirty in the morning. Then we rubbed our eyes and sat up to listen.

"Oh ye-e-e-s!" came the voice. "At eight o'clock— —the cooks get hot — — — and burn the ba-a-a-con!"

"Don't let's let them burn ours", I said as I rolled out of bed and dragged on my boots. And by eight fifteen we were off on the trail to Glacier Point.

Among The Churches

Pacific Grove.—This month two new members have been received on Reconfession of Faith, Children's Day has been beautifully observed, and an extra offering has been taken for the remnant of the Armenian Christians amounting to seventy-one dollars.

Palermo.—The Sorosis Club of Palermo conducted public exercises on Flag Day—June 14. At the close, a Reception was given to Rev. L. Wallace and wife, the occasion of the forty-third anniversary of their wedding. Congratulations were extended and an address given by Rev. A. H. Davis. At the close of the address a purse was presented to Mr. Wallace with the good wishes of the Club and the people of Palermo.

THE WORK AT SAN JOSE.

The new pastor, Rev. E. A. King, began his work on Easter Sunday. The church people extended the minister and his family a very hearty welcome. A church supper with speeches and music was followed a week later by a public reception. At this later meeting Rev. George Atkinson, of Campbell, brought words of greeting from the State Executive Committee and the local Ministers Union was present and offered words of cordial welcome.

Soon after getting settled Mr. King began a Pastor's Bible class for thirty minutes after the morning service. The attendance is between forty and fifty every Sunday. The subjects discussed by this class are as follows: How We Got Our Bible, The Bible and Modern Life, The Bible and the Hope of the World, The Supremacy of the Bible, The Abiding Value of the Old Testament, Bible Study the Greatest Way into Life's Values, How to Make the Bible Real, What the Bible Means to Me, What this Class Has Meant to Me.

The Wednesday evening meeting is also well attended. The general subject discussed, in the form of lectures with devotional exercises at the beginning, is that of "Practicing the Presence of God."

After an introductory topic, "What is Meant by the Practice of the Presence of God," the following constitute the series: The Story of Nicholas Herman or How "Brother Lawrence" Discovered the Secret of Contentment, The Scientific Basis for the Practice of the Presence, The Scripture Background of a Contented Life, The True Basis of Health and Happiness, The Meaning of Prayer and its Place in Christian Living, Helps by th Way: How to Realize Our Desires, A Devotional Study of Van Dyke's "God of the Open Air."

These suggestions for readings were made: We suggest that those who can read Emerson's essay on "The Over-Soul"; Borden P. Bowne's "The Immanence of God"; John Fiske's "The Idea of God"; John Burroughs' "The Breath of Life"; Psalm 103; 46; 27; 139; 8; 23; 42; 43; Isaiah 55; John 1: 1-14; Paul's letter to the Philippians; Isaiah 41:10. If you can find a copy of J. M. Campbell's "The Presence" study it carefully. This book will serve as guide in our course.

Mr. King is much in demand for meetings of various sort in the interest of prohibition and general uplift work. There is increased interest in the whole church enterprise.

FIRST CONGREGATIONAL CHURCH, PASADENA.

For the evening service during the month of June, Dr. Fox is importing some of the good things of the Southern California Association in May. On June 4th Dr. H. V. Adams gave an address on "The Champion Wrestler," which was pronounced a rare treat for those who heard. On the 11th, James E. Spruze spoke on "European Prison Camps," illustrating with slides. Dr. Chas. D. Lockwood, a well-known physician of Pasadena, emphasized "The Moral Value of Good Health," on June 18th, and on the 25th Judge Frank S. Forbes discusses the problem "What Shall We Do With Our Criminals?"

The work of enlarging and improving the building during the summer vacation will not interfere with the regular services of the church and Bible School. A recent addition to the school is a class of about 30 gathered from outside the school, for the study of social service, under the enthusiastic leadership of the Educational Secretary, Rev. A. B. Strong. The textbook used is Josiah Strong's "Studies of the Kingdom". The social spirit of the school has been fostered by two evening affairs when young and old mingled in merry games and social fellowship. The annual picnic is to be held June 25th at Brookside Park, when an elaborate program of contests, games, swimming, etc. will be enjoyed.

On June 11th the hour of the morning service was set apart for Children's Day observance, and the place the child occupies in the life of the church was impressively shown at the beautiful service. Ten babies were consecrated in baptism, and fourteen children who had passed their seventh birthday during the year were presented with Bibles. The Junior Department, fifty strong, led the music in a well-drilled choir.

The women's societies will hold joint afternoon parlor meetings during the summer.

The Men's Club closed a most successful season last Tuesday night with a progressive evening, meeting at the church and proceeding by autos to the home of the president for the business session and annual election, then to the pastor's home for the social hour.

In addition to the C. E. Society the young people have a travel study organization called the "Nomad Club," which meets bi-weekly at the homes of the members. "No fees and no feeds" has been the policy of the club, but a penny collection is a feature of each meeting, and mental "refreshments" in the form of games, charades or other "stunts" having some relation to the subject studied, close each program. Minutes are written in the form of a letter

to a member in China, and a copy is mailed to the far-off address. The Nomads have just closed a season's course on South America and are now planning a summer program of out-door expeditions.

FORT BIDWELL.

Three were received into the church last Sunday, June 11th, on Confession. One was baptized.

There was a unique service at the Indian camp on June 11th. An Indian, his wife, and his baby were baptized on confession of Faith. They are the first converts to Christianity among the Indians here. This man and his wife have been thinking about these things for a year or more. I had given him a Bible, and he had read it a good deal, and had often come to me asking the meaning of some passage of Scripture. They have lived, for some time, exemplary lives for Indians of this tribe.

Their limited knowledge of English forbade the use of a regular Confession or Covenant. I invented a Covenant for the occasion, local conditions being the call for one or two of the requirements. They took the vows in Eng- as well as in their own tongue, for the sake of some Whites present, and Indians of another tribe. Here are the vows they took:

Do you believe in Jesus?
E hah Jesus toi-naka-so-pich?
Will you pray every day?
Howa-squ E nonotes a non-ish-a-te-hy-qu?
Will you always do right?
Howa-squ nonotes beszha tea-mu-tik?
Do you promise to never drink whiskey?
How sah E penukwa ki Wuseeky he-be-tua?
Do you promise to never gamble?
How sah E penukwa ki money, quassee, toish, tu-e-ha te-ah-hoi-a-tua?

The Superintendent of the Indian school marched all the school out to the camp to attend the service. It was very impressive. Many of the Indians afterward came forward and shook hands with the converts.

We are praying and hoping that this will be but the beginning.

H. M. BOWMAN,
Missionary.

NOTES AND PERSONALS.

The Rev. Dr. Van Horn will be in his pulpit in Oakland next Sunday.

The Rev. G. A. Charnock has been supplying the pulpit at Woodside for several Sundays.

Secretary Wikoff left last week for the Pacific Northwest. He will go East probably before returning to San Francisco.

At the recent meeting of the Upper Bay Association the Rev. C. C. Champlin of Pittsburg was elected moderator for the ensuing year.

Next Monday at the meeting or the ministers in San Francisco Prof. W. W. Lovejoy will read a paper on "The Imagination, the Bible and the Sermon."

The Rev. Roy Campbell of Calvary Congregational Church, Oakland, takes the month of July for vacation. Part of the time will be spent on the Russian River, part in Yosemite. The pulpit will be supplied by the student assistant, Mr. E. H. Weed. During the summer months the Sunday-school meets as one body and not in classes. There are Bible and missionary travelogues with the stereopticon.

Professor Buckham of Pacific Theological Seminary, will be at Fallen Leaf Lodge, Lake Tahoe, until July 20th. He is planning to be at the Conference in Yosemite.

The baccalaureate sermon for the Woodland high-school graduating class this year was given last Sunday by the Rev. John Brereton, pastor of the Congregational Church.

The semi-annual meeting of the Woman's Board of Mission for the Pacific, will be held in Portland June 27-28. The board of directors will be represented at the meeting by Mrs. F. F. Barbour, Mrs. W. W. Ferrier and Miss Henrietta Brewer.

The Rev. E. L. Mears of Alameda plans to go to the Conference in Yosemite accompanied by Mrs. Mears. Later, accompanied by other members of the family they plan to go by automobile for a visit with friends in the orange groves of Ontario.

Rev. S. C. Patterson, of the North Church, Berkeley, leaves next week on an automobile trip to Southern California. He will be accompanied by Mrs. Patterson and the daughter, and will go as far south as San Diego. The pulpit will be supplied by Professor W. M. Proctor of Forest Grove, Oregon.

It will be good news to the Pacific Coast churches—the appointment by the American Board of the Rev. J. K. Browne for field work here for another year. He has spoken so effectively wherever he has gone that he will be increasingly welcomeed in places both old and new.

The Rev. Dr. Brooks and Mrs. Brooks expect to make departure for Honolulu on the 3rd of July. Among the pulpit supplies arranged for during the absence of Dr. Brooks are the Rev. Dr. L. L. West of Long Beach, California, whose lase pastorate was at Everett, Washington; and the Rev. Dr. James Campbell of Claremont.

The Rev. Albert W. Palmer of Plymouth Church, Oakland, gives his last sermon before vacation next Sunday. Pulpit supplies for July are: Rev. T. T. Giffen of Fresno, for July 2; Rev. A. B. Patten of Sacramento, for July 9; Prof. H. H. Guy, of Pacific Seminary, July 16; Dean Norton of Pomona College for July 23; Rev. George L. Marsh of Nordhoff for July 30.

The Rev. E. B. Hart who resigned recently as pastor of Mission Church, San Francisco, goes East this week. During July he will supply the pulpit of the Sixth Presbyterian Church, Newark, N. J., where he was student assistant a few years ago. During August he will supply for the church of his boyhood at Bristol, Connecticut. Mrs. Hart will remain in San Francisco for several weeks.

It is expected that the Rev. R. B. Larkin of Ontario and Dean Norton of Pomona College will be on the Conference program for the Yosemite meeting. Dean Norton has been East nearly a year, but is returning now. He was a member of the National Council committee appointed to visit the A. M. A. Educational institutions in the South and make a study of the work and the needs thereof.

If you think yourself superior to the rest in that instant you have proclaimed your own inferiority.—Edward Carpenter.

A PIONEER OCTOGENARIAN.

Mrs. Delia M. Locke, one of the first New England women to settle in this part of California, celebrated her eighteenth birthday on Decoration Day, May 30. Her husband, the late Dr. J. D. Locke, settled here in the early fifties, and from him the town, Lockeford, took its name. In May of 1855 he returned to Massachusetts for his betrothed bride, and they came to their new home the same year, coming by way of Panama. Mrs. Locke is the oldest of a family of seven children, and is herself the mother of thirteen sons and daughters, of whom eleven still live. She has forty grandchildren, and seven great grandchildren. Her home in the West has always been in Lockeford.

Eighty-seven relatives and friends joined in making a substantial and appropriate birthday gift. Letters and telegrams came from all parts of California, and from places scattered across the continent. The rooms where for many years she has been confined as an invalid witnessed an all-day reception of congratulating friends.

Mrs. Locke was one of the charter membess of the Congregational church here, and is still its treasurer, and a member of the Board of Trustees. She has been a most liberal supporter both of the local church, and of the Home and Foreign Missionary work of the Congregational church.

Lockeford, Cal. L. A. S.

The Home.

CRIMINALS AT LARGE.

A class of people is with us who commit crime every week, possibly every day. They are usually good people; often they go regularly to church; sometimes they work for the good of others; they are never arrested; they themselves would be horrified to hear of the depth of their sin; they would be indignant and deny it vigorously. But listen to a few details of their work:

Mrs. Overlander went to see her friend, Mrs. Hendry, for a neighboring call the other day. Mrs. Hendry had had a most strenuous month. Her husband had been ill and was just back at work; her boy had been out of school with toothache; her maid was in the dumps because of the size of the ironing. She herself had had neuralgia for a week. Indeed, if any creature were in need of cheer, it was Matilda Hendry, who, by the way, was a courageous woman. She met Mrs. Overlander with a smile, to cover the twinge of pain which seized her.

"She Dropped Dead at the Table."

"Neuralgia in your left side and arm, my dear," quoth the visitor. "Do you realize how very dangerous it is? My mother's eldest sister had it and dropped dead at the breakfast table. You ought to be in bed, so that if anything happens you would save yourself a fall. The heart, you know, gives out suddenly. I heard of your husband's trouble. Mr. Overlander said he'd likely never get over it. We knew of a case like it back home. A Mr. Finch had just such an attack with his liver, and he never recovered. He lingered a few years, but it finished him. Well, you're always so hopeful; but you see you haven't had my experience.

"Mrs. Stone tells me that you've heard from your sister in Michigan. And her youngest is down with her second attack of measles? My dear woman, it isn't measles, it's scarlet fever. My sister's child had it, and it left her with deafness and a terrible throat. She has never been well since. It wrecked her life! And Jimmy's tooth—it ought to come out as soon as the swelling goes down; but I had a nephew whose jaw was infected from the dentist's instruments not being properly cleansed—and he was a fine dentist, too, so you're never safe. And if you don't have it pulled, it will return every cold he takes.

"Well, I'm sure you have more than your share. Some folks do. Are you sure you're careful about draughts and diet and hygienic conditions? One must be up to date in such matters. Mr. Overlander says I have health on the brain, but then it saves us many a doctor's bill. Yours must be something fierce. I mustn't stay. I am really rushed, but felt that I must run in to cheer you up. That is what we're told to do—bear one another's burdens. Good-by."

Hard to See Humor in Crime.

Smilingly, Mrs. Hendry bowed her out, then, being at the end of her rope, she slid down on the couch and cried. "I suppose some day I may see the humor of it, but now it only looks dreadful," she sobbed. "I've kept up and kept up, and I can't do it any longer. I wonder if I am careless; I wonder if I am going to die; I wonder if that dear Marjorie has scarlet fever and they don't know it. And what if John were never to be well again!"

My friend, Mrs. Hendry recovered her spirits in time, but for the day her neighbor had killed hope, and left her depressed instead of strengthened and cheerful, had given her a bad hour as painful as it was useless. This is only an item of the woman's constant pratice. Mrs. Hendry and others would, if given the choice, have much preferred an ordinary burglary or a maid taking food from her pantry. These, if detected, would be punished; but Mrs. Overlander's crimes are not only unpunished but unreproved. So she goes through life complacent, righteous, propriety itself, horrified over the evil in the world, yet dealing death blows to troubled, sorrowing humanity, as certainly as if she used her fist or a hammer.

Our Christian Science friends teach us something here. However much we we may or may not differ with their tenets, they do not press upon us their pains and aches and troubles; they bring cheer-writ, smiling faces, and they build up, do not tear down, that hope which is one of the most important of heaven's gifts, and without which life is a pretty drab existence.

A man of my acquaintance had had an illness of months. Usually radiant with health, he hardly knew how to bear such a rare calamity. Of a sunny spirit, the nature of his illness preyed upon his mind. He was obliged to give up all business, and his income suffered proportionately. His wife and children were his mainstays, or, he declared, he could never have weathered the storm.

Sought Encouragement Among His Friends.

At last, weak and pale, he was allowed to go "downtown." For days this man of genial nature and helpful deeds looked forward to this great event. The first to greet him was his lifelong friend, Nicholas Auburn.

"Hello, Jack! This is a surprise; we never expected to see you again on the street except inside a hearse. And I must say you look more like a dead than a living man now."

Anthony McAdam, a jovial, smiling creature, said, "Well, old man, you look as if one more step would land you at the jumping-off place. I'd hardly know you." Another friend welcomed him thus: "I just asked Weatherby what decrepit old man that was coming toward us. Why, Jack, it's enough to give one the creeps to see you—you look as if you were just out of the 'pen.'" He laughed heartily at his joke.

Jack came home early.

"Jane," he said to his wife, "do you think I'm going to get well?"

"Of course you are; you know how much you've improved," she said, in her hearty voice.

But Jack shook his head. "I did think so, but the fellows have told me the truth. I must be a total wreck. I guess I won't go downtown again."

He was at the stage, you see, where he needed the tonic of encouraging words. What he did receive put him back weeks on his road to recovery.

Who Kills Hope Is a Murder.

"Oh, but they were only thoughtless; they didn't mean it. They meant it as a joke," you say. No man has a right to allow thoughtlessness to give pain, destroy hope or kill courage. Life is for most of us a battle; at the best it has its gray days. True religion is not merely going to church Sundays or being regular at a Bible class; it is thinking of the other fellow. Selfishness is such a common evil we do not recognize it as such. A child cut to the heart turns to us for comfort. We have a dozen more important things ahead. We are impatient, we fail her, and we go on our way eager for the next thing, unaware of our crime.

We go out into the world full of our own worries and cares, with faces and manners to correspond. We repel, sadden, cloud other lives. We are the shadow darkening the horizon, so that the sun is obscured. What right have we to be a marplot in God's universe? We are soldiers bound to do well our commanding Officer's behests, carry out his orders; or else we are laggards, deserters. Just because the law doesn't consider certain actions crimes and punishable misdemeanors, we consider them insignificant faults, excussable weaknesses.

The Quitter Wins Small Sympathy.

There are only a few of us who are able to do great things, but the rest of us are obliged to do what we can to help the world along, or we are "quiters," whether we acknowledge it or not.

Tompkins said to me the other day; "I tell you that there feller," nodding toward a fellow-laborer, "is the real stuff. He sat up with my pap all night. The missus an' me was wore out, an' pap says, says he, this mornin', 'that feller'd make a corpse laugh, Jim; he did me more good than a quart o' medicine. He tol' me to git well quick, that the boys were waitin' fer me, an' he joked me till I didn't know I had a pain. I fell asleep laughin,' an' I'm lots better, an' I'm goin' to git well. That feller tol' me of his pa older'n me, awful low an' pulled through, an' I'm lots stronger.'

"An' my woman, when she brung my lunch, tol' me the ol' man was settin' up an' like hisself. 'That feller Olmsted is a cinch,' she says, 'he'd put heart into a snake, he would.' "

I had a neighbor once who took the lead in loking only on the dark side of life. My son and I received a cut from a muskelonge, a great treat, and decided to lessen our share in order to give to her. Later, I asked her how she liked it.

"Well," she said, in a triumphant, voice, "it's in the slop bucket, where it belongs. I hate fish!"

She was poor and not in good health. A friend sent her some Christmas turkey, with the same result as in the case of my fish. I did her marketing, and things were rarely right. Yet she blamed people for not doing more for her. If they visited her she welcomed them by saying: "Anybody'd think I had the plague, the way folks stay away."

I have seen disgrunted people, but I never had an object lesson on "how not to do it" like this. She created her own world out of her own distorted way of looking at things. She never did a kind act, apparently, for others, yet she thought that the world owed her kindness, liberality and consideration. There never was a truer saying than that "the kingdom of heaven is within you," but it is also true that the kingdom of evil is not a future state only, it is carried with us here.

The definition of crime in the dictionary is not only "violation of law," but is "outrage, sin, vice," If we could look on our failure to bring cheer and comfort to others as crime, if we would consider it a necessity to smile bravely, no matter what troubles of our own lurked in the background, we should have taken long strides towards the much-talked-of millennium.—Daisy R. Campbell, in The Continent.

For The Children.

TWO FACES.

Have you ever seen a person with two faces? I have seen such people. These strange folks can change their faces whenever they wish.

One girl I met first at Sunday-school and then visiting among her friends. The face she had on at these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, for people are are supposed to have only one. But one day I went to her home, and just think! she had on a face that was so ugly and cross-looking I hardly knew her. She changed so quickly, but not before I saw it. If she had worn that face out in company, no one would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on whenever he can have his own way. But just let some one cross him in anything, and instantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we all are very tired of it.

Another boy I know had one face that he used when he worked and a very different one that he wore when he played. His work face was long and all corners of the mouth drew down. It made him look very unhappy. And to look at him made mamma sad. But his play face, which he put on when he could play ball or go fiishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, but now he has just one, and it is the ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time.—Our Little Folks.

THE BOY WHO DIDN'T WANT TO.

"Don't want my hands and faced washed," whimpered the Boy Who Did Not Want To, holding his hands before his face, spreading his fingers fanlike.

Mother came closer. "Why, that looks just like a little picket fence!" she exclaimed.

"What does?" asked the Little Boy, curiously.

Mother touched the grimy little fingers. "One little, two little, three little, four little, five little, six little, seven little, eight little, nine little, ten little, pickets," she counted.

"Why, that's quite a nice little fence. But I think it needs a new coat of paint."

Little Boy held the little fence farther from his face and regarded it thoughtfully. "Maybe it does," he said.

"But first," said mother," we shall have to clean off the dust."

Little Boy giggled. Mother filled a bowl with splashly water and put in a cake of pinky white soap.

"I'll clean this side first," mother said, holding up the fuzzy washcloth and drawing it between each stiff little picket.

"Why, I don't believe the fence needs to be painted, after all," she said. "I'll just fix up these shiny ornaments at the top a little." So she cleaned his nails.

Little Boy giggled. "Play that again."

Mother studied his face thoughtfully.

"Such a nice clean fence," she said. "I declare it makes the little house look kind of shabby. Don't you suppose we could just clean up the front door a little?"

"What door?" he asked.

Mother tapped his mouth. "I'll have to use a brush like the man had who came to clean our porch," she said, picking up toothbrush and paste. "There! Our front door is clean, at any rate, but it makes the walls and the windows look positively ashamed."

Little Boy laughed. "You may clean the walls and the windows if you like," he cried. So mother washed his rosy cheeks and blue eyes. Still she seemed downcast.

"Those dreadful side porches!" she said.

Little Boy clapped his hands to his ears.

"What will the little words think," continued mother, "when they have to go through such dirty porches?" Down came the hands and in a moment the "porches" shone like pink seashells.

Her eyes travelled to his neck next. "That awful basement! she cried. ,

Little Boy wriggled delightedly. "Take a brush to it," he suggested.

She shook her head. "I'll take this cloth."

"Is the dirt coming off?" he asked.

"Indeed it is! Now the house is all right but the slates on the roof. Do you think we could straighten them a little? Little Boy nodded, and mother combed his curly hair.

"Now!" she exclaimed, "the house is all bright as new, and here comes a snow-storm." With talcum powder she dusted his hands and face, then she and Little Boy went to tea.—London Christian Life.

TOMMY'S ARITHMETIC.

Hippity-hop, hippity-hop,
Down the street to the candy shop;
Striped sticks in a big glass jar,
Tommy's favorites are.
"Six for five," said the candy man.
Tommy to subtract began:
"Six for five and five for four,
Four for three," he counted o'er.
"Three for two, and two for one,
One for nothing"—the sum was done.
"Please, Mr. Candyman," said he,
"You may give the 'one for nothing' to me!"
And so surprised was the candy man,
He gave it to Tommy, who turned and ran.
But should you try this trick, my dear,
It wouldn't work out that way, I fear.

—Dora Marchant Conger, in Little Folks.

If one had a heart like a little child,
Tender, and innocent and mild,
And could see the world through a joyous mind,
Gentle, and pure, and sweet and kind,
There were then no sorrow and passion wild,
If one had a heart like a litle child.

—Robert Loveman.

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